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THE REVIEW OF RELIGIONS

May 1963

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded n 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN

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Material Prosperity Alone Is Not Conducive To Happiness

Dr. M. Nasim, London

When one sees the amazing prosperity which people enjoy in the West, it would not be unreasonable to expect that they or at least a majority of them would be leading a happy and contented life. But the question of questions is "Is that really so"? As one who has lived in England for a considerable time, and has an opportunity to come in contact with people in different walks of life and strata of society, I find that this surprising material prosperity has not brought about real happiness to people in the West. Life has become an unending whirl in which people's nerves are at incessant tension, as the mad race of civilisation dashes everyone along the brinks of a precipice. As a result there is an ever growing number of people suffering from nervous trouble and what is known as 'loneliness' — the two products of the modern affluent society.

An English lady has very aptly described the position in a very moving passage. She says :

> "One of the saddest illnesses of our time is the Great Heartache, sweeping through our towns and cities, claiming thousands of victims. It is a social illness and its symptom 'loneliness' takes many forms. You can live in the midst of a teeming community knowing no one, no one knowing you, or you can be hemmed in by chatty neighbours and yet suffer overwhelming loneliness of spirit, because there is no one to share the intellectual interest that absorbed you before babies and chores enslaved you to the sink."

The number of lonely people of Britain has been rising steadily since the last war. Today general practitioners, psychiatrists and social workers recognise it as an alarming social malaise, in a country which is becoming more impersonal as its mobility grows, with the result that mental patients occupy a third of all hospital beds, and about fifteen people who commit suicide every day.

Another remarkable fact is that this form of loneliness is a sense of deprivation : the emptiness of the human being who longs for contact with others but is, through circumstances or temperament, denied it. Circumstances mean new towns, television, speed. In the towns of Britain, where no one knows his neighbour, more than two million people now live alone...twice as many as before the war. Nearly all the old town family houses are split into flats and bed-sitting rooms. Into them, every year come several thousand more young people flocking eagerly to the big city from school, university, or small town job. Expecting a life of brave, gay independence, they find instead a world of bed-sitter—a word which tends to describe not only the room, but its occupant as well. In Bayswater, Bloomsberry, Kensington, Batter sea, Chelsea, Holborn, Marylebone, Hampstead—districts with the highest suicide rate in London—these bed sitter houses line every other street. Some old people remark that the young can always make friends in coffee bars or dance halls; but it takes an uncommonly self confident boy or girl to start from scratch. And even a job is of no great help.

"The people at work are fine," said one boy,

"But they are mostly married; they go home to their own lives, and I go back to the bed-sit. It really gets you at times. I go to the pictures on my own once a week. I see lots of others of my age, in their own just like me. But what can you do? You can't just accost one of them. They might get the wrong idea."

Many of the lonely young seek new contacts by changing their jobs frequently, which brings a worse feeling of rootlessness.

"In most cases I leave my job after a few months efforts to make friends," said one man, "I move not because of the job, but to break the loneliness—hoping fresh faces and places will give me a better chance. But so far it has always failed."

And those who remain in one job can find themselves stuck in a back water with the years drifting emptily by. Living alone, for those who are not solitary by nature, can bring about dangerous results. By eating alone, sleeping alone, never using your voice unless you talk to yourselves, one gets intolerant and selfish.

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These conditions have arisen due mainly to the break up of the family life. The Industrial Revolution forced women out of the old ways of life. It destroyed her position as a home maker and crippled her capacity as a mother. In the affluent society of the West every member of the family, including women, is working. They go off in different directions early in the morning; they do not meet again till the evening. None of them is specially interested in the work of others. Home is no longer the centre of existence; it is a place where a number of people eat one meal a day, sleep, and spend a certain number of hours when they think of nothing better to do.

Describing the advantages of family life, Neil says,

"In the family we find, in their simplest forms, all types of human relationship. There is the relationship of authority, no family can be a family without a head. But the true authority

is never autocratic. It belongs to one who is specially entrusted with the welfare of something larger than himself whose concern is with a number of people living together as persons, and for whose happiness and development he has to take the major share of responsibilty. There is the relationship of obedience. This, again, is an essential part of family life. But in a decently ordered family obedience is not blind submission; it is the recognition of the fact that the individual is part of a larger whole, and that if he claims absolute liberty of self assertion, the larger whole just cannot exist. There is the relationship of co-operation ; between those with different degrees of responsibility, as between parents and children. There is the necessity of mutual respect and forbearance, the recognition of difference of function within the unity, joyful welcoming of varying contributions made by offering gifts, deliberate choice of the interests of the whole, when they happen to clash with those of the individual. But family life can only be a happy one if it is deliberately and patiently built up by paying the same attention to daily needs and problems that one gives in his daily work. It should be treated as a responsible society in which each is prepared to take, in due measure, responsibility for the welfare of all."[1]

The Industrial Revolution brought about vast changes in the old ways of life. Industry drew women into the vertices of a machine-driven world. At first her lack of skill and talent exposed her to great exploitation. But as her presence continued, skill was acquired and her assertiveness became apparent in woman's organisations and trade unions. With the growth of education among her sex, she undertook vaster tasks in the economic and industrial world. From the quiet submissive housewife she has now become active as factory worker, vocational adviser, stenographer, teacher, politician, orator, preacher, lawyer, doctor, and

in fact has entered into almost every occupation undertaken by men.

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In England in the economy by which the family was provided with food and clothing before the Industrial Revolution, woman's share was definite and visible. Women spun and wove in their homes, brewed the ale, looked after the pigs and fowls, their function if different from those of their husbands, was not less important. Specialisation extinguished this life, and the women who helped to spin and weave the nation's clothes under the new system, left their homes for the factory, where they found themselves involved in competition with men.

Before dealing with the terrible consequences which have ensued as a result of the break-up of the family life, let us have a bird's eye view of the Industrial Revolution to which has been attributed the chief cause of the present moral chaos. As there is a very large number of Muslim countries which have regained their independence and which are starting on vast programmes of industralisation in order to improve the abject poverty of the masses, I think it is time that the leaders of these countries should take a lesson from the West and avoid the mistakes committed by it.

From a very brief survey we find that in spite of wonderful achievements in material prosperity and even freedom from want, the people or at least a very substantial portion of them do not seem to be contented or happy. Thus we see the demonstration of the truth of the saying, that "man does not live by bread alone". The present civilisation if it wants to survive must have not only material prosperity, but a moral basis also. There must be a unifying force to unite the contending human elements. True and lofty morals are inspired by faith in God. Love, concord, sympathy, kindness to one's fellow-men have been the message of every religion, and every nation has learnt these essential lessons in their true purity only through the spirit of selflessness and service which a faith in God has inspired. If there have been sefishness, hatred, and bloodshed, they happened in spite of religion, not as a consequence of the message of love which religion has brought. These were committed by men because human nature is too prone to these things ; and their

presence only shows that a still greater religious awakening is required, that a true faith in God is yet a crying need of humanity. If unification is the true basis of human civilisation, then Islam is undoubtedly the greatest civilising force the world has ever known. Thirteen hundred years ago Islam introduced a new idea of the unity of human race as a whole, not of unity of this or that nation, which welded together nations that had warred and hated each other for centuries.

An English writer has aptly said,

> "A more disunited people it would be hard to find till suddenly the miracle took place. A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible —namely the union of all those warring factions."[2]

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Islam not only cemented together warring tribes of Arabia but it established a brotherhood of all nations of the world, even joining together those which had nothing in common except their common humanity. It not only recognises the equality of the civil and political rights of men, but also that of the spiritual rights. In the Holy Quran it is laid down :

"All men are a single nation." (2 : 213)

Every nation is recognised as having received the spiritual gift of revelation. Materialism which has become humanity's ideal in modern times, can never bring about peace and mutual trust among the nations of the world.

Industrial Revolution in retrospect

In general, the history of mankind is the history of power, despotism, of the subjection of the masses to the whims and caprices of individual dictators and ruling classes. But as Rousseau has pointed out a man is born free, and whenever he finds himself in chains, he resents, struggles and revolts. The idea of freedom is inborn in the heart of every human being, and when the consciousness comes he will try to break his chains of slavery. It was the 'Declaration of the Rights of Man' towards the close of the eighteenth

century which gave a new chapter to the entire outlook of human life and convulsed the world with new ideas and visions. The watch-words—liberty, equality, and fraternity first galvanised the French people against despotism and tyranny which resulted in the French Revolution with its accompanying cruelties and bloodshed. But it has ever remained and will ever remain as a beacon light urging people in bondage to break the chains of slavery and regain their natural born freedom.

When the consciousness came to the people of Russia in 1917, they also overthrew the yoke of the Czar's despotism accompanied by carnage and destruction on an unprecedented scale. In these days we see the surge of nationalism sweeping like a mighty torrent over the vast continents of Asia and Africa, urging peoples to break through the chains of bondage and free themselves.

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The same kind of forces work in the society and a struggle between haves and have-nots is going on. The work-ers and the down-trodden members of the society are struggling to better their conditions. There are some backword countries where immense amount of wealth is concentrated in the hands of the ruling dynasty, the members of which enjoy every con-ceivable comforts which modern inventions can provide, while the condition of the toiling masses is most wretched indeed. They are deliberately being kept in ignorance lest they should agitate for their bare rights to exist as decent human beings. There are countries where no medical facility worth the name exists. If people die in hundreds or even in thousands, it is nobody's con-cern, as it is attributed to their ill-luck. They are so poor that they can hardly afford even a square meal a day. Clothing of any kind is a luxury unknown to them. Life is hard, man and beast often share the same hut. Rain and drought are followed by famine, and diseases make death a constant image to the mind.

Gray has beautifully described their condition in his well-known Elegy thus :

> But knowledge to their eyes her ample page
> Rich with the spoils of time did ne'er unrol

Chill penury repress'd their noble rage
And froze the genial current of the soul.
Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

The workers as a class are looked upon as so much labour power to be used at the discretion of and under the conditions imposed by their masters ; not as men and women who are entitled to some voice in the arrangement of their life and work.

The first stage in the history of manufacturers is generally regarded as that in which each family produced all that was required to satisfy its want. In this system artisans conducted their crafts on a small scale in their homes. This may be called the family stage.

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The next stage was that in which men devoted themselves to particular trades, and received from their customers the raw material like wool, flax etc., and returned to them the cloth that was made from it. Wife and daughter spun the yarn, and the father wove.

The life was simple and the demands were few, so the workers led a righteous and peaceful life. They had leisure for healthful work in garden or field. They regarded their landlord as their guide. They asked advise of him, had their disputes settled by him. The children used to be with them the whole day, and were brought up in obedience and fear of God. They could rarely read or write. But they were religious minded. They listened to the religious books with reverance and visited the places of worship regularly. They were well disposed towards the rich people. Their intellectual development was stunted as they lived only for their petty, private interest, for their looms and fields, and were blissfully ignorant of what was happening around them.

In the later stage of development the wants were supplied by special persons playing a craft in a village or small town, organised sometime in guilds. Subsequently these needs became the business of individual or group production, and ultimately it

became the business of large scale production. At this point world passes to the Industrial Age.

> "Towards the end of the 18th century, a series of changes in the method of production, transportation and communication took place in England with the resulting radical alterations in the social and economic organisations. It came first in England because English people had favourable political institutions, internal free trade, advantages of climate and geographical position, considerable experience of foreign trading, special connection with the new world and abundance of coal. In the first phase of the revolution coal mattered much less than it did afterwards, for the great mechanical inventions in the textile industries were worked by water power, and rapid industrial development was possible at this stage without coal. This explains why France made such rapid progress as an industrial nation before the French Revolution. France had great inventors like J. M. Jacquard and Jacques de Vaucauson, and it had richer foreign trade than Great Britian. But when a series of inventions had made coal the chief source of economic power, France was at a great disadvantage."[3]

The term 'Industrial Revolution' was first used by Jerome Adolphe Blanqui in 1837, but it was popularised by Professor Arnold Toynbee according to whom,

> "the slowly dissolving frame work of medieval industrial life...was suddenly broken in pieces by the mighty blows of the steem engine and the power loom."

The opening stage of the First Industrial Revolution (1750 to 1830) was due to a series of inventions in the Textile industry and by the application of steam to the operation of machines. During the period (1830—1871) the consolidation of industrialsation took place in England. In the phase from 1871 onwards new sources of power came into use, and revolutionary techni-

ques originating in the United States and Germany spread throughout the world. The introduction of atomic energy in 1945 as a new source of power makes the future full of startling possibilities. David Sarnoff, Chairman of the Radio Corporation of America has predicted,

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> "Before 1980, ships, aircrafts, locomotives, even automobiles will be automatically fuelled. Guided missiles, transcontinental and trans-oceanic, will find vital civilian uses. They will transport mail and freight over great distances, be guided into terminal hangars within minutes after taking off."

Iron and Steel Industries

The inventions of Abraham Darbys and Henry Cort made it possible to use coal instead of charcoal in blast furnaces and forges. Added to this the invention of steam engine by James Watt made it possible to set up steel plants in the vicinity of coal fields. So it gave a tremendous fillip to the production of pig iron, although it created 'the black country' on account of smoke and soot.

The Textile Industry

For many centuries the spinning of yarn and weaving of cloth used to be carried on by hand. In olden times in England women and children working in their homes, combed with wire brushes and spun it by hand, after which the head of the family wove the cotton on a hand loom. In this industry the revolution was started by a series of inventions in the eighteenth century. The flying shuttle was invented by John Kelly in 1733. In 1764 James Hargreaves, invented the spinning—Jenny which increased a worker's production by eight times. In 1769 Richard Arkwright invented the water-frame, the first textile invention to replace hand power. In 1779 Samuel Crompton invented the mule by means of which it was possible to produce a muslin as delicate as the one produced in India.

Nonetheless the use of Indian cotton was ever so great in England and this was resented by the English woollen and silk traders. Defoe said in 1708 that,

> "The general fancy of the people runs upon East

India goods to that degree that the chints and printed calicoes which before were only made use of for carpets, quilts etc., and to clothe children and ordinary people now became the dress of our ladies and such is the power of mode as we saw our persons of quality dressed in Indian carpets which but a few years before their chamber maids would have thought too ordinary for them —and even the Queen herself was pleased to appear in China silk and calico. Nor was this all but it crept into our houses, our closets, and bed chambers, curtains, cushions, chairs and at last put calicoes or Indian stuff."[4]

By various laws and imposition of heavy duty during the eighteenth century an attempt was made in England to restrict the import of Indian printed cotton goods, muslin and calicoes.

So far as the worker was concerned, he was better off in a well ventilated factory than when he worked in a home, more often in a single room where he used to eat, drink and sleep.

Describing the conditions of weavers, the Commissioners in their report say,

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"Weaving as a domestic occupation among theh and loom cotton weavers, is carried on in circumstances more prejudicial to health, and at a great sacrifice of personal comfort, than weaving in any other branch. The great majority of handloom cotton weavers work in cellars, sufficiently light to enable them to throw the shuttle, but cheerless because seldom visited by sun. The reason cellars are chosen is thatcotton requires to be woven damp. The air must therefore be cool an moist instead of warm and dry.....I have seen them working in cellars dug out of an undrained swamp ; the streets formed by their houses without sewers and flooded with rain ; rendering them unfit for the abode of dogs and rats."[5]

The Steam Power

The development of steam engine was a decisive factor in the beginning of the Industrial Revolution. The true development

of the steam engine began in 1763, when James Watt, an engineer and instrument maker for the University of Glasgow, devised a method by which steam could be applied to rotary movements as well. From that time there was scarcely any limit to the range of invention, which revolutionised one industry after another. The steam engine has been called 'The greatest single invention of all time.' Its effect was that the industry became dependent upon steam power. The use of steam power in the textiles first to spinning and then to weaving brought about a revolutionary change in the growth of the cotton industry.

The Revolution in Communications

As communications play an important part in the commercial organisation of a country, the state of their efficiency measures its decay or prosperity. As a result of rapid growth ,in the industry, there was a keen desire to develop the transport facilities to enable the distribution of manufactured goods all over the world. At the time of the establishment of cloth industry, the chief means of transport in England were by means of canals and roads. Throughout the Middle Ages and well into the eighteenth century, the existing roads, both in England and on the Continent, were in a bad state of disrepair. The transportation of heavy goods had to await dry periods. In England, the 'Turnpike Acts', passed after 1663, authorised the construction of private roads to be financed by levying tolls, but there was significant improvement. Between 1760 and 1774 Parliament passed more than five hundred Acts concerning the construction and maintenance of roads. It was only at the turn of the nineteenth century that permanent improvement took place.

Railways

The steam was soon brought into force for the purpose of transport. The first locomotive was tried at Methyr Tydfyl Iron works in the beginning of the nineteenth century. In 1814 George Stephenson, the engineer of Stockton and Darlington railway, constructed the first successful steam locomotive, which he later improved by the use of steam blast. The success of the Liverpool and Manchester railway opened in 1830 led to extensive railway building and by 1848, nearly 5,000 miles of railway line had been laid in Great Britain.

Agrarian Revolution

In early times the yield from land was much less than it was capable of doing. The system of bare fallows introduced by the Romans, continued to be carried out for centuries. By bare fallows is meant the practice of leaving the fields unsown once every three or four years. If the same crop is grown on the same land for a number of years in succession, the soil becomes exhausted of the materials which are required as plant food for the crop, but if the ground is allowed a year's rest occasionally this plant food accumulates and the crop may be grown again. When there was no crop growing the farmer had an opportunity of killing out the weeds. Later on it was discovered that if, instead of leaving the ground idle, a crop of roots, such as turnips, swedes, or mangels be grown, then this crop takes up from the soil materials which are different from those required by corn. Moreover, if roots are sown in rows the weeds can be cleared out easily. This discovery led the way to what is called the 'rotation of crops'; a common example of which is the one in which (a) wheat, (b) roots, (c) oats or barley and (d) cloves are grown in four successive years, and afterwards repeated in the same order in the next four. The four-course rotation of crops is known as 'Norfolk' system.

A revolutionary change in stock-breeding was largely the work of Robert Bakewell an English agriculturist, who bred sheep, oxen, and horses with great success.

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Electricity

The nineteenth century was the age of steam, but before its close it was discovered that electricity could be used more usefully than steam. It gave an impetus to the use of machinery in the various industries like motor, cotton, wool, metal, and pottery. It made it possible to set up industries in county districts.

Before dealing with the startling results which were the outcome of the Industrial Revolution let us see what was the condition of the workmen and the poor people at that time in England.

Writing about the conditions in London at about 1844 Engels says,

> "In London fifty thousand human beings get every morning, not knowing where they are to lay their

heads at night. The luckiest of this multitude, those who succeed in keeping penny or two until evening, enter a lodging-house, such as around in every great city, where they find a bed. But what a bed ; These houses are filled with beds from cellar to garret, four, five or six beds in a room ; as many as can be crowded in. Into every bed four, five or six human beings are piled, as many as can be packed in, sick and well, young and old, drunk and sober men, men and women, just as they come indiscriminately. Then come strife, blows, wounds, or, if these bed-fellows agree, so much the worse ; thefts are arranged and things done which our language, grown more humane than our deeds refuses to record. And those who cannot pay for such a refuge ? They sleep where they find a place, in passage, arcades, in corners where the police and the owners leave them undisturbed."[6]

Writing about Endinburgh, an English journal in an article upon the sanitary condition of the working people says,

"The streets are often so narrow that a person can step from window of one house into that of the opposite neighbour, while the houses are piled so high, storey upon storey, that the light can scarcely penetrate into the court or alley that lies between. In this part of the city there are neither sewers nor other drains, nor even privies belonging to the houses. In consequence, all the refuse, garbage, and excrements of at least 50,000 persons are thrown into the gutters every night, so that, in spite of all street sweeping a mass of dried filth and foul vapours are created which not only offend the sight and smell but endanger the health of the inhabitants in the highest degree. Is it to be wondered at, that in such localities all considerations of health, morals, and even the most ordinary decency are utterly neglected ? On the contrary, all who are intimately acquainted with the condition of the inhabitants will testify to the high

degree which disease, wretchedness, and demoralisation have here reached. Society in such districts has sunk to a level indiscribably low and hopeless. The houses of the poor are generally filthy, and are evidently never cleaned. They consist in most cases of a single room which, while subject to the worst ventilation is yet usually kept cold by the broken and badly-fitting windows, and is sometimes damp andpartly below ground level, always badly furnished and thoroughly uncomfortable, a straw-heap often serving the whole family for a bed, upon which men and women, young and old, sleep in revolting confusion. Water can be had only from the public pumps, and the difficulty of obtaining it naturally fosters all possible filth."[7]

Mr. Symonds, Government Commissioner for the investigation of the condition of the hand-weavers in Glasgow says,

"I have seen wretchedness in some of its worse phases both here and upon the Continent, but until I visited Wynds of Glasgow I did not believe that so much crime, misery, and disease could exist in any civilised country. In the lodging-houses, ten, twelve sometimes twenty persons of both sexes, all ages and various degrees of nakedness, sleep indiscriminately huddled to gether upon the floor. These dwellings are usually so damp, filthy and ruinous that no one could wish to keep his horse in one of them."[8]

Describing the drinking habits of the working people, Engel says,

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"Liquor is almost the only source of pleasure, and all things conspire to make it accessible to them. The working-man comes from his work tired, exhausted, finds his home comfortless, damp, dirty, repulsive ; he has urgent need of recreation, he must have something to work worth his trouble, to make the prospect of the next day endurable. His unnerved, uncomfortable, hypochondriac state of

mind and body arising from his unhealthy condition, and especially from indigestion, is aggravated beyond endurance by the general conditions of his life, the uncertainty of his existence, his dependence upon all possible accidents and chances, and his inability to do anything towards gaining an assured position. His enfeebled frame, weakened by bad air and bad food, violently demands some external stimulus, his social need can be gratified only in the public house, he has absolutely no other place he can meet his friends."[9]

Such were the conditions which were prevailing in England about a century ago. But what a magical transformation has taken place within this period. England is passing through one of the most prosperous times in its history. It has now become a Welfare State and has eliminated poverty and ignorance. But before dealing with this subject let us see the consequences of the Industrial Revolution.

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The results of the various inventions described above brought about far-reaching changes in the social, economic, and political life of the people. As a matter of fact they were felt in every area of human activity.

"The conversion of an agricultural to an industrial society brings with it great changes in a nation's habit and manner of life. Of the changes that followed the new system, those that made the greatest impression on the thinkers and observers of the time were the great improvement in production, and the opportunities this new world offered to individual talent and character. The great cheapening of commodities made life easier, and the first impression made by this improvement led to a belief that the secret of progress was to allow every enterprising person to make what profit he could by the means that he chose. The revolution also gave great opportunities to the workmen who could save a little money and was shrewed and daring in investing it. Most

of the early cotton spinners were men who had made their way. Robert Owen, for example, one of the most successful of them, owed his success to a loan of £100.

The exhilarating atmosphere of a world in which men could make their own careers helps to-explain the optimism of the time, and the disregard of evils which called for action."[10]

Before the inventions made vast changes in the method of production, industry had been carried on under domestic system, in which artizans carried on their work in homes. But soon came into existence a class of people who gathered the domestic workers together in workshops, where they provided the tools which hitherto the workers used to own. With the introduction of new machines which were too expensive for the artizans to buy, a new system of capitalistic organisation came into existence which provided capital for the establishment of factories. About this Hobson says,

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"The typical unit of production is no longer a single family, or a small group of persons working with a few cheap, simple tools upon small quantities of material, but a compact and closely organised mass of labour, composed of hundreds and thousands of individuals co-operating with large quantities of expensive and intricate machinery through which passes a continuous and mighty volume of raw material on its way to the consuming public.

"The Industrial Revolution at first brought in its train a long series of depressing social results—brutal working conditions, child labour, and slums. The early factories, built without consideration for the health and comfort of the workers, lacked adequate ventilation, heating or sanitary facilties. Safety devices were rare. The workers were mercilessly exploited and received unbelievably low wages. Highly scandalous was the employment of women and children. Some three quarters of the employees in the early cotton

factories in England were either women or children who were hired because they could manage the machines with ease. Pauper children were brought in cartloads from London to the cotton factories in Lancashire and Yorkshire, where many of them were literally driven to death in the mills. Conditions in the mines were even worse. Mingled among exhausted men chopping at the veins of the earth were women crawling on all fours, tugging coal carts, while six year old children, in darkness, opened and closed the doors for the passage of the carts. Life in factory town, with their hasty built slums, was deplorable, chronic drunkeness and moral degradation were common. But gradually as the Industrial Revolution matured, the more flagrant abuses were corrected over the course of the nineteenth century, parliaments and governments intervened to correct the notoriously evil factory conditions. When it became obvious that protection of workers paid dividends in the form of increased production, the movement for social legislation gathered. The fruits of the Industrial Revolution were spread to more and more people in goods, health and social security."[11]

The factory system and the developed system of industrial organisation have made possible greatly increased industrial output. They have greatly lessened the cost of production and hence lowered the price of thousands of articles which have been brought within the reach of millions of people. The establishment of factory system produced profound effects upon the different social classes. Production attained very high proportions. It enabled the manufacturers not only to meet the existing demand—they were compelled to seek additional outlets for surplus goods. Their active search for new consumers led them to the different corners of the world. England could no longer provide the necessary raw material and it became necessary to import them from overseas. This urgent need of distant sources of supply and markets brought several continents into interdependence. Herbert Spencer says in his 'Study of Sociology' :

> "Everyone who watches closely the course of things must have observed also that a single meal he may take in bread from Russian wheat, beef from Scotland, potatoes from Midland Counties, sugar from the Mauritius, salt from Cheshire, pepper from Jamaica, curry powder from India, wine from France or Germany, currants from Greece, oranges from Spain, as well as various spices and condiments from other places."

When, however, industrialisation became general, there was a scramble for colonial possessions.

From the worker's point of view, the factory system gave him shorter hours of work, higher wages, more regular employment. On the other hand, there were certain permanent disadvantages in the change. There was a great increase in the monotony of the work, there was a loss of independence, many employments such as iron-founding, chemicals and coal mining became more exacting and dangerous. The number of yearly accidents greatly increased.

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But on the whole from the point of view of all parties concerned, the manufacturer, the worker, the consumer, the introduction and establishment of the factory system had undoubtedly been a social gain. It has been well said by Cook Taylor:

> "Every branch of industry in England, and to some extent throughout Europe and America, is daily assuming more and more definitely the aspect of factory organisation. This is one of those great facts over which human foresight and legislation can exercise as little control as over the direction of the winds or the motion of the tides, and hence the proper sphere for the exercise of legislative wisdom is to perfect the system, but not to check its progress."[12]

REFERENCES :

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Continued on page 193.

Arabic is the Mother of All Languages—XXI

Sheikh Muhammad Ahmad, Mazhar.

LATIN TRACED TO ARABIC

Biliteral Formula

Apehesis of ع
Restore the initial ع

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	de-LIGO, to bind	LG اعلق to fasten.
	in-SIPI, to taste	SP عذف to taste.
L_2	LIME-es, boundary-stone	LM علم limit-stone.
	LIMI-t, (Eng.)	LM علم limit-stone.
	LIS (LIT-is) strife	LT علاط quarrel.
	LOCO, place	LC علق to pertain to. علاقه place.
	LUC-t-or to wrestle C/S	LC عالص to wrestle.
	MADEO, to be wet	MD عمد to become moistened.
	*MEDI-t-or, to intend, think	MD عمد to intend.
H_3	*MOLI-or, to strive, device, displace, undertake	ML عمل to work, manufacture, امال to bend down عمل- to undertake.
	PARO, small boat	BR عباره means of crossing, as boat.
	PEDO, to break wind	PD=PT عفط to break wind.
L_2	TEP-esco, to glow	TB عتب to shine continually.
	TABI-dan, TAF-tan (persian)	TB عتب to shine continually.
	*SAPIA, race, stock, family	SB عصبه band of men. عصبه relations on the father's side.
	REDA, carriage	RD عراده carriage.
	RES-t-us, rope.	RS عرس- rope.
L_3	SOCIO, to associate	SC عسق to stick to.
	SAK-ti, attachment (Sanskrit)	SK عسق to stick to.
	ASSOCI-ate (Eng).	SC عسق to stick to.
	CIB-us fodder	CB عشب green grass
	co-RUS-co, shine, move quickly	RS عرص to shine, be brisk.
	CLAU-do, (CLA) to shut	CL عكل to detain in prison.
	TEBA, hill	TB عتبه ascent of hill.
	TYRR-nu-us, lord, master	TR عتار strong, courageous
L_2	*SOL-um, alone	SL عزل to be *solitary*.
	VALL-us, prop	VL عول support.
	*SUPER-JUME-n-TER-is, head of beast drivers	(S) PR فرع to overtop JM عجماء brute TR طر to drive.

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Aphesis of الف

Restore the initial الف

	*CAUL-is stalk of plant	CL اصل root, stock.	
	*CUL-men (CELLO) stalk	CL اصل stock.	
	CLA-r-us, clear	CL اقلع to be clear, bright.	
	*CO-LLIGO, to bring together	LG الحق to join	w.
	CO-LLIGO, to bind	LG اعلق to fasten.	
	COR-N-IX (COR) crooked	CR اخار to incline a th.	
	*CUL-us, fundament	CL اصل origin, root.	
	*SOL-um, lowest part	SL اصل lower part of a th.	
	*de-LIGO, to send.	LG الجأ to entrust (hence send).	
	*de-LEG-ate	LG الجأ to entrust an affair to.	
	*de-PRENDO (KHAD) to catch	KD=KZ اخذ to sieze.	
	de-LUCEO, to be clear C/K	LC الق to flash, to lighten.	
H_2	LIGHT, bright, white (LEUK)	الق to shine يلق white.	
	LUNA, moon (LEUK) to shine	LK الق to shine	
ت	LUNACY, madness (LEUK) to shine[1]	LK الق to be mad ↑ الق to shine.	
	*FINGO (FIG) lie G/K	FK افک lie.	
	FUGA to run	FG افاج to run.	
	*CUS-t-os watchman	CS اخذعلى to watch over.	
H_2	FUNDO (FUD) to pour, melt	FD افاض to pour فاض to flow.	
	LAC-to (LAC) to decieve	LC الس to decieve.	
	LAEDO, to damage, hurt	LD الهد to injure, wrong.	
H_2	*LEGO, to send an ambassador, leave a legacy	LG الجأ to commit an affair to. لجا to bequeathe (property) exclusively to an heir.	
	MOR-os, silly	MR امر silly.	
	LIPPO, to be blear eyed, to have sore eyes	LP الحف to close and shut eyes repeatedly-soreness implied.	
	LUMEN (LUC-men) to shine	LC الق to shine.	

1. As shown above LUNA i.e. moon is based upon (LEUK), to shine = الق to shine and LUNACY is based upon(LEUK) i.e. الق to be a lunatic, اولق i.e. lunacy. The supposition that a mad man stares at moon is a mere fib and a riddle for the medical science. The true solution of this riddle is afforded by Arabic viz الق (alaqa) to shine and (aliqa) to be a lunatic. The western etymologists have committed inmumerable blunders of this kind, by ignoring Arabic.

	*CESSO (CEDO) to leave	CD اسدی to forsake.
	LACH-NUC-us, lamp-stand	LK الق to shine NC نص to raise.
	MEN-s, think, mind	MN امعن to ponder over.
	MEN-ti-or (MEN-s) lie	MN مین lie.
	*NAUCISCOR (NAC-t-us) to meet, find	NCآنس to percieveانس be familiar w.
	*NECESSE (CEDO) to give up	CD اسدی to forsake.
	NOVE, new	NV=NF انف new.
	ob-COENE, impurely	CN اسن to stink, be corrupt.
	PES-t-us, pest	PS افشاء spreading of disease.
	GN-as, full of (GNA)	GN اغن to be full or قنع to be full.
	RIGEO, to be cold, stiff	RG=RZ ارز to be cold, to contract.
H_2	RIMA, cleft, lightning	RM ارم to break رمح to shine (lightning).
	SE-CEDO, to go apart	S صاع to separate اسد to walk straight.
	SERRA, tooth like a saw	SR اشر to saw أشره dents.
	SERRU-LA, little saw	SR اشر to saw-L dimunitive.
H_4	*SOL, evening, heat of sun, heat, sun	SL اصیل evening صلاع heat of sun. صلا heat شعل to blaze.
	pro-CUMBO, to lean forward	PZ=VR ورا before اکب to bend downwards.
	MUR-ex, purple	MR احمر red.

Aphesis of ه

Restore the initial ه

	Super-RAS-us, scraped above	RS حرش to scratch.
	FAT-us, foolish	FT هفت stupidity
	in-FATUO, to be foolish.	FT هفت stupidity

Aphesis of ح

Restore the initial ح

	de-PLUO, to rain down	PL حفل to rain abundantly.
L_2	OPPLEO (PLEO) to fill	PL حفل to fill حافل *full*.
	PLE-n-us full	PL حفل to fill.
	pro-PAL-am, publicly	VR ورا before حفال large crowd. حفل to meet (people).
	POLIO, to polish	PL حفل to polish (جلاه)
	LANK, flat dish (N)	LK حلقه any round thing.
	LEB, vessel for washing	LB حلاب milk vessel.

	*LOCO-BRUO, to produce	BR برا to create
	by night	LC حلک to be black (i.e. night).
	MASSA, mass	MS حمش to collect.
L_2	NEC-to, to bind	NC حنک to fasten.
	co-NNEC-t, (Eng.)	NC حنک to fasten.
	per-AMPL-us, excessive (M)	APL حفل to be copious.
	RIPO, to snatch.	RB حرب to snatch away.
	re-COLO, cultivated again	CL حقل field vfn.
	SAPI-eus, wise (SAPIO)	SP حصف to have sound judgement.
	SOPHIA, wisdom	SP حصف to have a sound judgement.
	TALIO, such	TL حتل like as.
	RABIO, to be mad	RB حرب to be affected w. canine madness.
	*RIPA, bank	RP حرف bank.
	VER-so (VER-to) to turn	VR حور to spread w. roller.

Aphesis of و

Restore the initial و

	com-pilo, to plunder	PL وفل to peel, to skin.
	*COMP-t-us, adorned (P)	CM وسم to be beautiful.
	*con-CILIO, to unite	CL وصل to unite.
	de-TERREO, to frighten	TR وتر to frighten.
	GENA, cheek	GN وجنه cheek.
	IMMANUS, frightful (MA)	M وهم fear.
	JUBEO, to prescribe	JB وجب to become obligatory.
	*PAX, approval of gods, peace	PR و ق to help a.o. (God). وفق to concilate.
	PELL-is, skin	PL وفل to skin nfv.
	de-SUBIO, suddenly	SB وثب to attack suddenly.
	QUSSO, to shake	QS وخض to oscilliate, quiver.
L_3	*ROSA (RODA) red.	RD ورد to be red.
	*RED (Eng.)	RD ورد to be red.
	*RUDDHA, red (Sanskrit)	RD ورد to be red.

Aphesis of ی

Restore the initial ی

غ	MAN-us, hand	MN يمين right hand gfp.

(MA) to touch ↑ MA=MS مس to touch.

N.B. "There existed a strong tendency to drop the final S" (Jesperson p. 362) Therefore, MA=MS مس to touch. But I have based MAN-us on يمين , because when you can get the exact root the mataphorical root should be avoided. Derivatives of MAN-us, mannal, manifest, manufacture, manage, manumit, manubrium, mandate, manciple, manuscript, manicure, maniple, manipulate, manner, maneuver accord w. يمين and not مس .

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Biliteral Formula

Quasi - aphesis.

Restore one of the delicate letters (ع - ا - ه - ح - و - ى) as the second or third letter.

ab-ERRO, to wander — ER عار to wander.
ACCEL-ro, to hasten — CL سعل to be quick.
*ADDO, to give — AD ادى to pay.
ALAPA, box on the ear — LP لحف to box (euphonic. a)
ALB-us, white — LB لهبه pure whiteness.
*ALI-mentum (AL) to get food. — AL عال to feed, provide for family.
*AL-t-us, high — AL علا to be high.
AMO, to love — AM هام to love a.o. desperately.
URO, to burn — UR ارى to kindle (fire).
*AMUSS-us, carpenter's rule — MS مسح to measure. nfv.
ANN-us ring, year — AN عين hole.
*ARCUO, to bend like a bow — RC ر كع to bow down.
*AN-te, before — AN عن to come before.
H_2 ARS (AR) cunning, — AR غيار cunning.
method of acting — عيار legal standard of measure.
*ASSER (ASO) pole — AS عصا staff, stick.
اصل ASSUMO, to claim — SM زعم assertion.
ATTOLO, to rise — TL طلع to rise.
AUGEO, to cause to rise — AG هاج to be raised.
*AVEO, to wish — AV هوى to wish.
ACQUILA, eagle — QL قيعل *eagle*.
CAD-us, wine jar — CD قدح drinking cup.
CAEL-um, hollow, heaven — CL خلا to be empty.
*CALO, to call — CL قال to speak to.
CAELO, to burn C/S — CL=SL صلى to heat.

CAM-ur, hooked	CM قمع to bend.
L_2 *CAN-deo (CANEO) to shine	CN=SN سنا to shine.
*SHINE	SN سنا to shine.
ن CANEO, to be white	CN كنه whitness.
CANO, to sing	CN غنا to sing.
CANA-l-is, channel (CANA)	CN قنى to dig قناة *canal*.
CAREO, want	CR=SR صارة want.
L_2 *CAS-t-um to punish	CAS قاص to punish.
*CHAS-t-ise (Eng.)	KAS قاص to punish.
اصل CAULE, hole (CAV-us) empty	CL خله hole ↑ خوى to be empty.
*CAUSA, cause (CADO)	CD قضيه law- suit.
*CAUTIO, caution (CAVEO)	CV=CF خاف to be cautious.
CAVEA, hollow place.	CV خو empty.
CAVI-lla, to satirise	CV كاوى to insult, sting.
CAVO, to hollow	CV خوى to be empty.
CEL-er, to be quick (CEL)	CL سعل to be quick.
CELLA, room	CL=KL قايه *cell*. small room.
CELO, to conceal	CL=KL كله veil. vfn.
CERRI-t-us, mad	CR سعر insanity.
CERR-us, a kind of oak	CR سرح big tree.
CER-to, certainly (CER)	CR صرح to be obvious.
CER-to (CER) to struggle	CR صارع to wrestle.
CIN-is, ashes	CN صناء ashes.
CLIV-us (CLI) hill	CL قوعله hill.
CLU-n-is, buttocks	CL كاهل buttock.
COLL-um neck	CL=SL ساعل throat.
COD-ex, trunk of tree	CD قاعده pedestal. (X for H)
COM-is, courteous	CM=SM سامح to be gentle forbearing.
Com-MACU-lo, to spot all over	Com=all over. MC مسحه spot, impression of wet hand.
Con-CAV-us, hollow	CV خوى to be empty.
*Con-CINN-us well-arrange	CN صنع to arrange, emhellish.
H_2 Con-GRU, to run, coincide	جرى to run جارى to agree.
Contra (COM) oppose	CM قاوم to oppose.
COQUO, to cook, burn	CQ سخا to burn fire under a pot-
CORI-us, leather, strap	CR سير leather strap.
*COS, any hard stone	CS قسا to be hard.

	COS-ta, rib, side	CS كشح side.
	*CRI-N-is, hair (CER)	CR شعر hair.
	CR-us, shin	CR كراع shank.
	CUBI-CUL-um, sleeping room	سبح to sleep قليه small room.
L_2	CUBO, to sleep	CB=SB سبح to sleep.
	SOP, to sleep	SB سبح to sleep.
	SUP-na, sleep (Hindi)	SB سبح to sleep.
	CUL-t-or, caretaker	CL كلا to protect, guard.
	CULU-ll-us, drinking cup	CL قله cup (الكوز الصغير) .
اصل	CUNAE, nest (CUBO)	CN كن nest ↑ سبح to sleep.
	CUPA, cask.	CP قفه basket.
	CURIO, priest of curio	CR قريع chief.
	CURRO, to run	CR كرا to run fast
	*CYABE-us, merchantman	CB سابحه ship. nv.
	de-LIB-ro, to peel	LB لحب to bark (a stick).
	de-METO, to reap.	MT متح to cut.
	*de-PEREO, to perish	PR=BR بار to *perish*.
	*BRO-tos, mortal	BR بار to perish.
	de-SEN-esco, grow weak by old age	SN سنه to be old.
	*de-SAPIO, to be foolish	SP سفه to be foolish.
	de-SUDO, to sweat violently	SD سدى to moisten.
	DIR-us, fearful	DR=ZR ذعر fear.
	*DIR-us, misfortune	DR=ZR ضراء distress.
	*DOR-s-um, back	DR=ZR ظهر back.
	*DIU, day.	DIU=ZIU ضياء sunlight.
	DOLEO, to suffer pain	DL دله to be bewildered by grief.
	DOL-us, fraud	DL دعل to decieve.
	DOM-us, house	DM دمه enclosure.
	DOMI-n-us, master	DM دعامه chief of a tribe.
	*DURO, to last long	DR دهر time دهرى lasting.
	DUR-us, shameless	DR دعر to be lewd, immoral.
	EMEN-ti-or, to falsify	MN مين falsehood.
	E-MITTO, to send forth	E=out MT ماط to remove.
	E-MODU-l or, to praise in verse	MD مدح to praise.
	*EMUNIO, to fortify	MN منع to make inaccessible.
	*EN, to see	EN عاين to see.
	ENECO, to torment	NC نكى to tease, hurt.

ENIM, certainly	NM نعم yes, certainly so.
ENIT-or, to ascend	NT نتا to rise.
E-NUC-leo, to take out kernel	NC نقا to extract marrow.
*EREPO, to climb.	RP رفع to lift.
ERODO to gnaw	RD رضع to suck milk واضعه tooth.
E-RODO, to scratch out	RD هرض mange.
*EDO, to eat, gnaw	ED عض to bite w. teeth.
EVINIO, to come	VN=FN فان to come.
EVI-to, to shun	EV=EF عاف to loathe a.o.
ex-COGI-to, to devise, invent	CG صاغ to fashion, pattern.
ARCIO, to patch up	RC رقع to patch.
FALL-axe, decietful	FL فلح to decieve.
*FAS (FA) to speak	FA فاه to speak.
*FER-ox, proud (FER-us)	FR فره to be proud
*FER-veo, to boil	FR فار to boil.
*FRU-or, to delight	FR فرح to rejoice.
*FUC-us, red or purple	FC فقح to be red or yellow.
*FUN-us, death	FN فنا perishableness.
FURO, to rage	FR فور fit of passion.
*GEMI-no, to unite	GM جمع بين to unite.

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Continued from 185.

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Islam and Smoking

Bashir Ahmad Orchard

"They ask thee what is made lawful for them. Say 'All good things have been made lawful for you'."
(Al-Quran 5 : 5)

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The above passage in the Holy Quran concerns the subject of foods which are lawful and unlawful ; or, in other words, regarding wholesome and unwholesome kinds of nourishment. Blood, pork, alcohol are the names of some things which have been specifically named and forbidden in the Holy Quran ; but not all the multifarious products which are poisonous and harmful to the body and soul have been mentioned. Man is expected to use his intelligence and follow his conscience ; for when it has been stated that God has made lawful unto him all things which are good then it is to be understood that all things which are bad are distasteful to Him.

Once the baneful effects of tobacco are conclusively established then it may be stated with certainty that the use of tobacco is un-Islamic.

Tobacco is no good. It is a poisonous and filthy substance which contaminates all who absorb it into their bodies.

Cleanliness is said to be next to Godliness ; and inner cleanliness is perhaps more important than outer cleanliness because it is the healthy condition of the blood and internal organs which keeps the life force pulsating in the body.

Tobacco fouls the teeth, lungs, breath, blood and stomach. It also has an adverse effect on the heart and dulls mental acumen. Dr. Charles H. Stowel, treasurer of J. C. Ayer Company, Manufacturing Chemists, Lowell, U.S.A. has said :

> "Close observation for many years among boys employed by this company has shown that those who are most energetic, active, alert, quick, spry, do not smoke while the listless, lazy, dull, sleepy, uninteres-

ting and uninterested boys are, we find upon investigation, those who smoke cigarettes."

This observation is not surprising when the following factors are understood :

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(1) Tobacco poisons pass into the blood.

(2) The membranes which envelop the brain are supplied with this blood.

(3) The power of thinking is dependent on the condition of these membranes. A common illustration is the use of alcohol which inflames them and interferes with the normal operation of the brain.

(4) Brain power suffers in proportion to the quantity and type of poisons circulating in the blood.

(5) As tobacco poisons the blood its use is inexcuseable and un-Islamic.

In self defence smokers like to quote the name of Sir Winston Churchill who has lived a full life to a ripe old age despite the habit of cigar smoking ; but the truth is he has not escaped from the ill effect of tobacco. However, as it would be an indiscretion to be too personal no more will be said regarding him. King George VI was a chain smoker and had he acted on the advice of his doctors to cease smoking he might still be King of England to-day.

Thomas Alva Edison has been considered the greatest electrical genius of all times. It was he who invented the incandescent electric bulb, the cinematograph and gramophone. Denouncing smoking he said :

"Cigarette smoke has a violent action on the nerve centres, producing a degeneration of the cells of the brain, which is quite rapid among boys ; unlike most narcotics, this degeneration is permanent and uncontrollable."

Bad Example

Example is better than precept ; it is the most potent

means of attracting one to the truth of one's cause.

The propogation of Islam all over the world is a gigantic task which lies on the shoulders of Muslims. In order that their efforts may bear luscious fruit it is essential that they set a high example otherwise the quality of the fruit will be poor like themselves.

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The tobacco habit is one of the hardest to break. Many a man has succeeded in giving up alcohol and other vices but miserably failed in his attempt to stop smoking.

If a Muslim is a slave to this devil then by what means can he encourage others to quit their vices ? Can he be an example and encouragement to others ? The answer is a positive negative.

Every Muslim is expected to set a good example ; and in particular the leaders and those in position of authority ; but if they fail then what will others think and do ? There is the instance of the father who when endeavouring to persuade his son to stop smoking was silenced by the retort : 'But father, the Imam smokes !'

The body which inhales tobacco is unclean. Smoking is un-Islamic being incompatible with the words of the Holy Prophet:

"Cleanliness is half of faith". (*Sahih Muslim*)

Hazrat Mirza Ghulam Ahmad, the Promised Messiah, disapproved of smoking and on numerous occasions Hazrat Mirza Bashir-ud-Din Mahmud Ahmad—the present Head of the Ahmadiyya Movement—has condemned the habit. The views and exhortations should be a sufficient incentive for an Ahmadi Muslim to divorce himself from the poisonous weed.

Thee alone do we implore for help. (Al-Quran 1 : 5)

———

An Introduction to Sikhism

Ibadullah Giani

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Sikhism, Khalsa Panth or Gurmat as it is sometimes called is one of the latest religions of the world. Its followers, known as Sikhs or Khalsa, and numbering about 7 millions, are mostly the inhabitants of India, particularly of the Punjab, though there is hardly any country of the world where they are not to be found. They are divided into many sects such as, *Tat Khalsa*, *Bandi Khalsa*, *Narmale*, *Nirnakari*, *Namdhari*, *Nahang*, *Addan Shahi*, *Udasi* and *Sejdhari*. Besides those who proclaim to be Sikhs, there are others among the Hindus of the former Punjab who are greatly influenced by the teachings of the Sikh *Gurus* or saints.

Sikhism was originally a reactionary movement against the caste-ridden Hindu society of the Pre-Islamic India. With the coming of the Muslims in India, the simplicity and straight-forwardness of Islamic teachings became manifest as compared to the complex and inhuman principles of the then Hindu Religion. With the passage of time the Hindu Religion had become so complex that for a layman, it was impossible to understand and grasp the true spirit of the religion. Moreover, the fact that Islam does not recognize the superiority of one caste over the other and treats all human beings as equals profoundly influenced the then Hindu society. Islam opened the eyes of the people and they began to see clearly the inhuman condition in which they lived. Under its impact there stood up many reformers who protested against the artificial social grouping and against the superiority of certain castes over the others sanctioned by the Hindu Religion. Prominent among those reformers was Guru Nanak (1469-1539) of the Punjab, India.

Nanak was greatly distressed at the horrible conditions of his times and deeply felt the need of reforming the society. In the Granth, he has given us a description of the prevailing conditions of the Hindu society of his age. He says :

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ।
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ।
[ਵਾਰ ਮਾਝ, ਸਲੋਕ ਮ: ੧, ਪੰਨਾ ੧੪੫

"The dark age is the Sealpel ? The kings are the butchers and righteousness has taken wings and flown.[1]

In this no moon night of falsehood, the moon of truth is not seen to rise anywhere."

Again he says :—

ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ।
ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪਜ ਕਰਾਂਹੀ ।
ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ।
ਪਾਥਰੁ ਲੈ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ।
ਓਹਿ ਜਿ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ।

[ਵਾਰ ਬਿਹਾਗੜਾ; ਸਲੋਕ ਮ: ੧, ਪੰਨਾ ੫੫੬

"Hindus have forgotten their original teachings, they worship idols under the influence of Satan. They are deaf and blind to the truth and are the prey of evil. They are fools to worship the stones and do not realize that these lifeless idols cannot lead them to the path of success and righteousness."

Then referring to the Hindus of his days he again says :—

ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ।
ਕਾਮਣਿ ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ ।
ਸੁਤ ਕੰਚਨੁ ਸਿਉ ਹੇਤੁ ਵਧਾਇਆ ।
ਸਭੁ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ ਪਰਾਇਆ ।

[ਰਾਗ ਪ੍ਰਭਾਤੀ, ਮ: ੧, ਪੰਨਾ ੧੩੪੨

"Every thing of this world they take as belonging to themselves, and the only thing which is not theirs is their Lord and Creator."

Again, we see that in Janam Sakhi Bhai Bala he says :

ਕਾਫਰ ਹੋਇ ਬੁਤ ਪ੍ਰਸਤ ਜਾਣਨ ਬੁਤ ਖੁਦਾਇ ।
ਤਿਸ ਕਰ ਕਾਫਰ ਆਖੀਅਨ ਹੋਇ ਰਹੈ ਗੁਮਰਾਹਿ ।

[ਜਨਮਸਾਖੀ ਭਾ: ਬਾਲਾ, ਪੰਨਾ ੧੭੬

"Idolators are *Kafirs*, because they believe the idols to be God."

On another occasion he observed :

ਜਬ ਹਿੰਦੂ ਕੀ ਹੋਤ ਸਗਾਈ ਬਾਦੀਆਣੀ ਮੋਲ ਬਹਾਇ।
ਚਉਂਕਾ ਦੇਵੈ ਭਾਂਡੇ ਧੋਵੈ ਕਰਮ ਅਕਰਮੀ ਕਾਰ ਕਮਾਇ।
ਦਾਮ ਲੈਕੇ ਬੇਟੀ ਵੇਚੀ ਤਿਸ ਬੇਪੀਰ ਕਉ ਮਿਲੈ ਸਜਾਇ।
ਐਸੇ ਅਮਲ ਹਿੰਦੂ ਕੇ ਦੇਖੈ ਮਤ ਕੋ ਹਿੰਦੂ ਨਾਮ ਕਹਾਇ।

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[ਜਨਮਸਾਖੀ ਭਾ: ਬਾਲਾ, ਪੰਨਾ ੨੦੯

"We have witnessed Hindus committing such evil deeds that no one should wish to be called a Hindu."

Even the Hindu scholars and historians admit that Nanak's description of the degraded condition of the Hindus of his times is true. Thus a Hindu scholar Dr. Gocal Chand writes :

> "The popular religion about the time of Nanak's birth was confined to peculiar forms of eating and drinking, peculiar ways of bathing and painting the forehead, and such other mechanical observances.....The springs of true religion had been choked by weeds of unmeaning Ceremonial, debasing superstition, the selfishness of the priests, and the indifference of the people."[1]

Writing about the social system of the Hindu society a Sikh Scholar, Prof. Kartar Singh says :

> "Guru Nanak had found the Hindus in a really deplorable condition.....The caste system had lost its original elasticity and had come to be extremely rigid and a source of a good deal of evil and misery. It was being abused most mercilessly by the predenied the solace of direct approach or appeal to God or gods. The sacred books were inaccessible to them, both because they were in a language which they did not understand, and because their study was forbidden them. Their touch, nay even their shadow polluted the Twice-born, as the two higher castes called themselves.....The Brahmins not only claimed to be the advisers to the multitude of gods regarding the gifts to be bestowed on mortals, or the evils to be averted from their heads, but also pretended to be the mysterious means of

goods-traffic between this world and the other. In that capacity they undertook to transport goods, clothing, etc., given them for their own use, to the ancestors or gods of the pious, ignorant, and superstitious people. The Brahmin thus ate sumptuous dinners and assured his dupes that everything had been passed on to the desired persons in the other world. Of course, the devotee had to pay suitable conveyance charges. Such was the condition of the vanquished Hindu at the time when Guru Nanak was born."[2]

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In short, the religion of Holy Hindu saints was corrupted by the succeeding generations, and the Hindus of Baba Nanak's times had become the prey of two gross evils. Firstly they were under the sway of gross idolatory and secondly, caste system was the basis of the whole social structure.

It was against such evil conditions of the society that Nanak stood in protest. As it was the cry of every truth-loving soul of the age, it attracted a large number of people of the Punjab, especially those belonging to the lower oppressed classes. The followers of this great leader were later known as Sikhs or Khalsa.

In this short article we wish to give to the reader a brief introduction of its religion, its spiritual leaders or *Gurus*, its basic beliefs and its sacred books.

Sikhism as it is now practised by the Sikhs does not contain only what the *Founder-Guru* i.e. Nanak, taught. It is in fact a collection of the teachings of the ten Gurus of the Sikhs. From 1469 when Guru Nanak was born to the year 1707, when the tenth and the last Guru died, there was carried on a process of evolution, from which was evolved the present-day Sikhism. During these two hundred and thirty-eight years, every one of the ten gurus added something to, or made a change in, the existing teachings of the religion.

A Sikh Scholar Prof. Sher Singh M.A. Ph.D. writing about the slow development of Sikhism says :-

"The founders of Sikhism are the ten Gurus. The first who laid the foundation-stone of the Temple of Gurmat was Guru Nanak and the tenth of the Gurus — Guru Gobind Singh completed it

and gave it the finishing touches".[3]

Referring to the evolution of Sikhism during that period, Prof. Kartar Singh M.A. writes :-

> "Sikhism is that form of religion which was preached, practised, developed and perfected by all the ten Gurus".[4]

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This continuous developemnt which took about three centuries to complete a religion makes Sikhism a unique religion. Perhaps it is the only religion which claims to have more than one persons as its founders.

The Ten Gurus

The ten Gurus or the ten spiritual leaders who are regarded as the joint founders of Sikhism, can be compared to the prophets, saints or *avatars* in other faiths. According to the Sikh belief, God is the Guru of gurus, and the human gurus received guidance from Him through direct revelation, and were appointed by Him to be the Gurus of Gurmat. For the interest of the reader we give below a chart showing the time and order of the ten gurus.

	Born	Acclaimed	Died
1. Guru Nanak*	1469	1490	1539
2. Guru Angad	1504	1539	1552
3. Guru Amar Dass	1469	1552	1554
4. Guru Ram Dass	1534	1574	1581
5. Guru Arjan	1563	1581	1605
6. Guru Har Gobind	1595	1606	1645
7. Guru Har Rai	1630	1645	1661
8. Guru Har Krishan	1656	1661	1664
9. Guru Tegh Bahadur	1621	1664	1675
10. Guru Gobind Singh	1666	1675	1707

Meanings of a Sikh

The word Sikh is another form of Sanskrit word *shish* which means, a learner, a follower, or a disciple. In its particular usage it implies a person who believes in and practises the religion of the ten Gurus.

*Note (1) Guru Nanak is considered by some scholars, to be a Guru from the day of his birth. But Professor Sher Singh M.A. Ph. D. (London) holds that Guru Nanak was acclaimed a Guru in 1490, (8)

No Sikh Guru has tired to give a comprehensive definition of a Sikh. It is only recently that we find a definition put forward by some Sikh scholars. They declare that,

> "Any person, male or female, who believes in one God, the ten Gurus, the Guru Granth Sahib, the teachings of the ten Gurus and in the *Amrit* of the tenth Guru, and who does not follow any other religion is a sikh".[5]

Five *Kakkas* (Or Five K's)

The five *Kakkas* or the five K's are the visible signs by which a Sikh can be easily distinguished from the followers of other religions. According to their religious books it is compulsory for every Sikh to observe and adopt these five signs of distinction otherwise he may not be regarded as a true follower of the religion of the ten Gurus. These five signs of distinction are known as the five *Kakkas* among the Sikhs because their names start with the letter K.

1. Kes (Long and uncut hair)
2. Kirpan (a sword)
3. Kachhehra (an under-wear)
4. Kangha (a comb).
5. Kara (An iron ring round the wrist)

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History tells us that prior to Guru Gobind Singh these five K's were unknown to the Sikhs. It was Guru Gobind Singh Ji who in order to organize the Sikhs as a separate community, founded the *Khalsa Panth* and to make it a millitant force instituted the baptism of the sword, and ordered the baptized to add suffix Singh (lion) to their names and to adopt these five K's, so as they may not be taken as belonging to the Hindu majority.

Their Sacred Books

According to the Sikhs Sikhism is a scriptural religion. In it similar attention is given to the holy books as to the Bible in Christianity.

These holy books are the following :—

1. The Guru Granth Sahib.
2. Dasma Granth Sahib.
3. Waran and Kabit Sawayye.
4. Rehat Names.
5. Janam Sakhis.

1. Guru Granth Sahib. The nucleus of Guru Granth Sahib is

said to be the sayings of Guru Nanak Ji. But the compilation and editting was done by Guru Arjan, the fifth Guru. Besides the sayings of the four earlier Gurus, he included in it the hymns of his own composition and those of many other Hindu and Muslim saints. After his death, the hymns of the succeeding Guru Tegh Bahadur was added to it. Finally it is said that, Guru Gobind Singh, after adding his quota completed it and declared that after him the Granth would be the Guru of the Sikhs.

There are five different versions of Guru Granth Sahib which are :—

1. Bhai Gur Das's version.
2. Bhai Bannu's Version.
3. Boorah Sandhu's version.
4. Damdami version.
5. Hazuri version.

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There are, however, other manuscripts but the five, mentioned above, are the oldest. The majority of the Sikhs take this book to be the lawful successor of the Living Gurus for all times. But there are two sects of the Sikhs—The Namdharis and the Nirankaris—who differ and believe that human Gurus wlll have their advent at proper times as long as the world lasts.

2. The Dasma Granth. It derives its name from the tenth guru, who, according to some scholars, compiled and edited it. There are, however other scholars who hold that it was compiled long after his death. There are four different versions of this Granth.

3. Waran and Kabit Sawayye. After the ten Gurus, Bhai Gurdas Ji is the respected personality among the Sikhs. He was the first person who wrote the first version of the Guru Granth Sahib under the supervision of Guru Arjan. He died in the days of the sixth Guru, Hargobind Singh Ji. His works the Waran and the Kabit Sawayya have a very high place in Sikh literature.

4. Janam Sakhis. these are the biographies of Guru Nanak Ji. We find many such biographical works by different authors. The Sikh scholars admit that the succeeding generations have altered the texts of these *Sakhis*. Among the *sakhis*, Bhai Bala's is the one on which history of Nanak is based. Others are :—

1. Janam Sakhi by Siri Guru Singh Sabha.
2. Janam Sakhi Guru Nanak by Sodhi Miharban.
3. Janam Sakhi by Mr. Macaulif.

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4. Puratan Janam Sakhi.
5. Janam Sakhi by Muni Singh.

5. Rehat Namas : are the books which explain the teachings of the Sikh religion. In these books the duties of the followers of the ten Gurus are described and explained. These books are in fact the Do's and Dont's of the Sikh religion.

These Rehat Namas are five in number which are given below :

1. Rehat Nama and Tankhah Nama Bhai Nand Lal.
2. Rehat Nama Bhai Prehlad Singh.
3. Rehat Nama Bhai Dosa Singh.
4. Rehat Nama Bhai Chopa Singh.
5. Rehat Nama Bhai Daya Singh.

Moreover 'Prem Sumarang' and 'Sudhram Marag' are also considered among the Rehat Namas. The authenticity of the Rehat Namas is also not unchallenged. Rehat Namas were written by many Sikh Scholars after the times of Guru Gobind Singh Ji. These Rehat Namas can be found even today, some in their original form and the others in a changed form.

Books of Sikh History

There are many books dealing with the Sikh history. The most authoritative among them are the following :—

1. Nanak Parkash by Santokh Singh.
2. Guru Partap Suraj Granth by Santokh Singh.
3. Twarikh Guru Khalsa by Giani Gian Singh.
4. Panth Parkash by Giani Gian Singh.
5. Bansawli Nama by Kesar Singh Chhibber.
6. Prachin Panth Parkash by Ratan Singh.
7. Mehma Parkash by Bawa Sarup Chand. etc.

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Book Reviews

(1) G. N. M. Tyrrell : Science and Physical Phenomena, and Apparitions 2 Vols. bound as one, 379 pp , 179pp *University Books, New York, $ 7.50. 1961.*

Tyrrell is well-known in and outside the circle of Psychical Research for his many contributions to the study of psychical phenomena (pph) especially for his two books, 'Science and Psychical phenomena' and 'Apparitions' which are now made available in one volume by the University Books.

Psychical phenomena, interesting and credible as they may appear to a mystic and the like, still does not fail to arouse a sort of suspicion, misturst and even sometimes disgust in the scientifically inspired minds. Tyrrell wrote 'Science and psychical phenomena' to break this attitude, by giving an impartial account of what had so far been achieved in the fields of psychical phenomena by rigorous experimental techniques.

The book is divided into five sections. First three sections consist of the discussion of extra sensory perception (ESP) : telepathy, clairvoyance and pre-cognition. Section I deals with the evidence on ESP as veridical dreams etc. In the second section experimental studies of ESP, from the earliest ones to the most recent, are given. Two separate chapters are devoted to the experiments done by Tyrrell himself and Rhine, and the the new techniques developed by them. Guessing with playing cards, conveying thoughts to a distant person, tranference of drawing were some of the experiments carried with success by these different experimentors.

Human testimony may not be regarded as reliable ; spontaneous ESP may be considered nothing but the innocently and unwittingly distorted account of otherwise simple and down-to-earth incidents. Yet, the honesty and the in-tegrity of the pioneers in the field of experimental ESP, the care and caution with which they conduct the experiments ; the fact that most of them were highly standardized and controlled experiments cannot be doubted. In view of this, there appears to be little possibility of rejecting ESP as due to chance, to misconception or to fraudulence. Its existence must be admitted.

Section IV and V of the book are concerned with Mediumisti Trance (M.T.) and the possibility of survival of and communication with the dead. There is a chapter on the evaluation of chance in M.T. The Author discusses and rejects the view that any quantitative study of trance-personalities can be made. Book tests and cross-correspondence afforded a strong evidence in support of M.T. and consequently a chapter is devoted to each. Part V deals with certain important theoretical questions regarding mediumistic-trance : its modus-operandi the nature of trance-personalities and of communicators (the dead) etc. A chapter is devoted to sense imagery of trance. The relation of PPh to re-ligion and to spiritualism is discussed. Last chapter sums up the preceding

chapters and gives the final views of Tyrrell on PPh.

There are facts about M.T. which may make a reader suspicious of it and of the honesty of its exponents e.g., occasional contradictions and incorrectness of the descriptions of the communicators; their complete silence on their life after death; appearance of fictitious and as yet living personalities as communicators etc. Then much important data is kept hidden on the the pretext of being private secret.

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After Tyrrell has rejected all other explanations of M.T. as unsound, he gives his own in a rather ostentatious manner. To Tyrrell survival means survival of an abstract principle of higher self. This view is not free from philosophical difficutlies of grave nature, and is, in fact, steeped through and through in a strange type of metaphysics.

It is unfortunate that though from the title of his book Tyrrell was expected to have discussed the problem of the nature of scientific method with a view to showing that the methods of PR do not fall short of the requirements of any sound scientific method, yet he never does so. He should at least have mentioned the modern methods of mental sciences as Physicalism and Operationism and should have shown how far the methods of PR parrallel them, and where they deviate; what is the justification for this deviation? Or what are the reasons for which, if at all, these methods are held to be incapable of dealing with facts known about the reaches of the human mind. Apart from this defect, which does not detract much from the value of the book, it is an excellent work, most fascinating and very easy and pleasant to read. The book always critically evaluates the evidence, and is free from all rash judgements and hasty conclusions, and never seems to lose its impartial approach. No one, this reviewer thinks, who reads it would deny that in this book Tyrrell makes a great success as a champion of psychical phenomena. His honesty in presenting the facts, his scientific spirit, his philosophical acumen, his critical abilities, and the manner, conviction and force with which he puts across his point of view——all these constrain the reader to reconsider his views and invite him to serious thoughts on so far unbelieved facts. What Tyrrell says about psychical phenomena in this book constitutes a real threat to the conviction and dogmas of all scientifically inspired minds. They may agree only with a little of what Tyrrell says in this book. But whatever they would agree with, would, this reviewer hopes, prove sufficient to shake them off their dogmatic slumber.

'Apparitions' contains seven chapters in all. In the first chapter the census of the hallucination is discussed, the evidence for apparitions is given and some of the explanatory theories as those of Gurney and Myer are evaluated. A four-fold division of apparitions is also given. Next chapter discusses characteristics common to these apparitions. In it are also discussed the feelings that are experienced by the percipients of apparitions. The picture of what Tyrrell calls the perfect Apparition is also constructed which is made to represent all the different types of apparitions by an ideal one. In the third Chapter Tyrrell

formulates an explanatory theory of apparitions, which takes us far from the crude popular notion that an apparition is a material entity, a physical duplicate of the body of a distant person. Fourth chapter is devoted to the study of clairvoyance in its bearings on apparitions. The subsequent chapters discuss the agency of apparitions, the limits and nature of hallucinations as brought to light by the studies in apparitions and the structure of personality as revealed by these studies.

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It is said that 'Apparition' is the best of Tyrrell's works, and the "most constructive and original of all his writings", which has found a permanent place among the classics of psychical phenomena. There is no gainsaying the fact that it is really a wonderful book, a marvellous achievement of Tyrrell which must be read by all who are interested in psychical phenomena and even by those who are disinterested so as to make them interested in it.

M.M.A.

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(2) **F. C. Coneybeare :** The Origin of Christianity, With a new introduction by Joel Carmicheal M.A. (Oxon) 382pp. *University Books, New York. $ 6. 1958.*

"——And Jesus said unto him, why callest thou me good ?
There is none good but one, that is God." (Mark 10 : 18)

This is the real Christ saying what he really thought of himself, according to what is generally regarded as the oldest and the most authentic of the Four Gospels. But soon after the Crucifixion Paul laid the foundation of a religion constructing a Christ far different from the real one whom the Romans had put on the Cross. Under the influence of Greek thought the process started by Paul gradually evolved the doctrines of Trinity and godhead of Jesus, to which there is absolutely no reference in his sayings.

During the 19th century a great movement was started in Germany to re-discover the real Christ from under the web of myths the Orthodox Church had woven around him. Thanks to the heroic efforts of the great scholars like Albert Schwietzer the world was able to have a glimpse of the real Christ. The main virtue of Fredrick Cornwallis Coneybeare's outstanding book lies in the fact that he has brought the results of this great historical and scholarly investigation within the easy grasp of the interested layman.

One might not be able to agree with all the detailed conclusions of Professor Coneybeare about such a controversial subject, but one cannot deny the fact that the general direction of his critical approach is certainly correct. His sharp critical eye, his impartial mind, and his sincere effort to dig out the truth are discernable on every page. His objections against the fundamental dogmas of the Christian Church are not easy for the 'believers' to refute.

First published in 1910, its republication is most welcome because of the importance that the question of the origin of Christianity has assumed due to the discovery of the Dead Sea Scrolls. There is a possibility that the study and investigation on the Dead Sea Scrolls may prove the Gospel according to St. John

as the oldest and the most Jewish of the Four Gospels. In that case some of the arguments put forward by Professor Coneybeare may become obsolete but at the same time, the central theme of his book will be strongly supported. The Christians generally try to deduce the doctrine of the god-head of Jesus from the Fourth Gospel. The fact is that this very Gospel clearly rejects this idea. A key passage in John 10 : 30-36 explains in what sense Jesus regarded himself the son of God :

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30. "I and my Father are one.

31. "Then the Jews took up stones again to stone him.

32. "Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do ye stone me ?

33. "The Jews answered him, sayig, For a good work we stone thee not ; but for blasphemy ; and because that thou, being man, makest thyself God.

34. "Jesus answered them, is it not written in your law, I said, ye are gods ?

35. "If he called them gods, unto whom the word of God came, and the scripture cannot be broken ;

36. "Say ye of him, whom the Father hath sanctified, and sent in to the world, thou blasphemest ; because I said, I am the son of God ?"

In his passing remarks about Islam, Prof Coneybeare betrays the fact that he is not free from the traditional mis-understanding of the Western scholars about the Islamic conception of *Jehad.* It appears that he does not know the fact that neither Islam permits its followers to start a war of aggression nor the Holy Prophet, *peace and blessings of God be upon him*, ever fought such a war.

Professor Coneybeare's book should serve as a warning to the whole Christian World how the irrational articles of the traditional Christian faith drive a conscientious free mind away from all religion. This is why a great number of educated people in the West are averse to religion. The sooner the Christian Churches realise this fact and reform their faith, the better.

S. M. A.

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